

BIOGRAPHICAL SUMMARY: "Tana" Rios, 70, homemaker

"We carry our own furniture, whatever we had, from one block [of Kalihi] to the other. That's why, you see, they never own cars or anything. No telephone, no nothing. Never know telephone till I got married. Luxury, eh? Little bit. So, we moved. The children and the grownups carried their little furniture, whatever they had, from one house to the other. That's why, they always around the same [area]--Mokauea, Colburn, Kalani, Ashford [streets]."

"Tana" (Badiyo) Rios, Puerto Rican, second of eleven children, was born on May 2, 1914, in Kohala, Hawaii. Her mother, Joanna, and father, Raymond, emigrated from Puerto Rico to the islands in 1901.

As an infant, "Tana" was taken by her grandmother to live in Maui's Green Camp. At the age of nine, "Tana" and her grandparents left Maui for Honolulu. Following the death of their mother, "Tana" was reunited with her siblings. In Honolulu, she lived in a household of thirteen children--including, her not-yet-adult uncles, aunts, and siblings.

In 1933, she married her first husband and lived on Ahiahi Street. Later, during World War II, the couple moved to Kalihi Valley.

In 1961, she married her second husband.

Now, the mother of three, grandmother of fourteen, and great-grandmother of six, "Tana" still makes her home in the Valley. She is also a member of the United Puerto Rican Association of Hawaii.

Tape No. 11-50-1-84
ORAL HISTORY INTERVIEW
with
"Tana" Rios (TR)
March 30, 1984
Kalihi Valley, Oahu
BY: Michiko Kodama (MK)

MK: This is an interview with Mrs. "Tana" Rios at her home in Kalihi Valley, Oahu on March 30, 1984.

Okay, Mrs. Rios, can you tell me when you were born?

TR: I was born on May 2, 1914 in Kohala, Hawaii.

MK: Okay. And what was your mother's name?

TR: Joanna. And my father was Raymond Badiyo.

MK: How do you spell your father's last name?

TR: B-A-D-I-Y-O.

MK: And about when did they come from Puerto Rico?

TR: Oh, 1901.

MK: Who came with them?

TR: My grandmother, my grandparents. They came together. 'Cause my mother, she was an orphan. Then my grandmother [TR's paternal grandmother] took care of her.

MK: I was wondering, how did your mother and father get together?

TR: Well, they came together on the immigration when they all came together. Then they met in Kohala. You know, Hawaii [i.e., Big Island]? Then they got married. My mother was young when they first got married.

MK: I don't know if you can answer this question, but what did your parents or your grandmother tell you about life in Puerto Rico long time ago?

TR: Well, they just say they had a hard life, too, there. That's why they came to Hawaii. They thought was better, you know, living here, eh? They could make it better.

MK: After your mother and father got together, how many children did they have?

TR: They had eleven children. Nine girls and two boys. In that eleven children, there was a pair of twins, although they died. So, we just six of us living now. Four girls and two boys.

MK: What number are you in the family?

TR: I'm the number two.

MK: You mentioned that your mother died at the age of thirty-three . . .

TR: [Thirty-]three, in childbirth. The last child. The child died, too. He was only about two weeks old. You know, they didn't have doctors there, and they used to live in the sticks. She had her baby in the hospital, all the rest was born at home. You know, midwife. . . . Even your neighbor could be a midwife, just deliver your baby.

MK: Since you were born in Kohala, what were your parents doing in Kohala?

TR: Working. My father used to work in the [sugar]cane field. It was a cane field. Just making about fifty cents a day, that's all he used to make to support all those children.

MK: And then, I know that you left Kohala when you were only . . .

TR: A year old.

MK: . . . a year old, but what were you told by your grandmother or your own parents about how life was in Kohala?

TR: Well, Kohala was---my grandmother used to tell me it was hard. 'Cause all my father used to make was fifty cents a day to support all those children. When I went with my grandparents about a year old, then they were living in Kohala, too. But then, we moved to Maui.

MK: Can you tell me the story of how you went from Kohala to Maui?

TR: Well, I was kinda about seven, eight years old then, when I remember she [TR's grandmother] told us why they left Kohala. 'Cause was kinda hard, eh? They used to go from island to island to, you know, make better living, eh? While they were in Maui, was just as bad, but little better. Although, before, you make maybe about thirty dollars a month, you could eat, you know. You could buy fifty cents a meat, or codfish, or whatever. You could make it.

You could buy a whole codfish, maybe for twenty-five cents. That's how was, before. A block of butter was just ten cents. That, I remember, 'cause sometimes she used to send me to the store and buy this and that. And then, they would make a pot of soup with that steak and all, and all the children would eat.

MK: You were telling me before that when you were about a year old, you cried and you asked to go with your grandmother?

TR: Yeah, I cried. I wanted to go with her. I went, and I never went back with my parents. I never know my mother and father till we moved from Maui to Honolulu. I was nine years old. I never know.

MK: When you folks were living in Maui, where did you folks live?

TR: Way up Iao Valley. Wailuku, Maui, but way up Iao Valley. Iao Valley.

MK: What was the name of the camp?

TR: It was just Iao Valley. There was a camp right there. Then, from Iao Valley, we moved to Green Camp. Green Camp. Just further down.

MK: How did your grandparents support the family when there were already fourteen children in the family?

TR: Yeah. Fourteen children. Yeah, fourteen children, that's right. Just by eating simple, you know. They used to plant, raise their own chickens, have their own eggs. Maybe have their own pig and all that. They used to raise their own, that's how. That's the only way we could see meat, or pork, or beans.

MK: What kind of work did your grandfather do?

TR: The same, cane field. Sugar cane. Nothing else. There was nothing there.

MK: You know, you had a big family of aunties and uncles, yeah?

TR: Big family, yeah.

MK: Fourteen. How did your grandmother raise all the children? What was her style of raising you folks?

TR: Just discipline, you know. Talk and when they talk, you would listen. You never talked back. Everybody just used to get together. No more da kine where you fight, and you grumble, and all that. Maybe after we got big, then we used to argue, but we didn't stay mad with each other.

MK: You said that, like your grandmother would talk to you folks, yeah? How much Puerto Rican [i.e., Spanish] language did you folks know?

TR: She used to just talk Puerto Rican. She never used to talk English. She never went to a store and buy anything, because she didn't know how to ask for things in English. That's why, I knew how to talk Spanish. I was the most that understood. That's what my grandma and my grandma's children, we learned how to talk most Spanish. If she would talk, ask us something or say something, we answered her back in Spanish, not English. 'Cause we didn't know. (Chuckles) Everybody used to talk Spanish. I mean, we used to talk English among ourselves--you know, the young children--but to our grandparents, everything was Spanish.

MK: In that kind of big family, what kind of chores did you have?

(Telephone rings. Interview stops, then resumes.)

TR: Yeah, our everyday chores was fix our beds, wash dishes, sweep, plus go and feed the pigs. You know, we had to boil our own food for the pigs. Like sweet potatoes and gandules. You know, they have this kind beans that you peel it and then you boil it? That, we would feed it to the pigs. Feed the chickens. The chickens mostly used to eat outside wherever they could get. No had feed and all, that time. We used to wash, scrub our own houses every Saturday. We used to scrub the floors with this coconut. And then, they cut one coconut in two. They used to leave the husk [on], just saw it [in half] like that. Then each one had their own coconut. Then you put a piece of soap, scrub the floor. (Chuckles) I used to like that. Play lot of water. (Chuckles)

MK: How big was you folks' house?

TR: Three bedrooms, big kitchen. We had a iron stove, you know. Wooden stove, eh? The house used to be always all black because from the smoke, eh? (Chuckles) But used to cook good. Da kine iron pots, you know. Those big pots that you used to have made of iron.

MK: You were telling me when you were about eight years old, you learned how to cook on that kind of stove?

TR: Yeah, I learned how to cook on that stove, because I used to live with my aunt. My grandparents had moved already to Green Camp. I was staying with my Aunt Carmen. I used to take care two of my little cousins. You know, they were small. Seven and eight years old. My auntie used to go to work. And then, I used to even roast coffee on that. You know, that regular coffee? I used to light that stove and all the smoke. I used to cry, "Why do I have to do all this?"

So then, once, she told me--she used to call me "Tana." You know, my Spanish name. "Get the food ready. Get everything ready when I come home." Because my uncle was real stern. "'Cause I'm going to cook this gandule soup," she said. So, I understood that she told me just get the things ready when she comes home to cook. I

was stunned. I said, "How come she told me to cook?" So I got on. Because I used to watch her, whatever ingredients she used to use in her pot and all that. So, I put on the stove, which I had a hard time [doing]. You know, to light that wood. I made the gandule soup, I made the rice. When she came rushing, she said, "Get my pots! Get my pots!"

I said, "Auntie, I cook already."

She said, "You cook? I didn't tell you to cook!"

I said, "I don't know. I cook." I was scared because I didn't know how that thing would taste, eh?

So then, when she opened, she said, "You really did it. This thing taste just like my cooking." So, from there on, I had to do the cooking. Simple. Most every day, you cook the same thing 'cause that's all used to have, eh? Beans, and maybe once a week or once or twice a month, you eat chicken from our own chickens, too, when whatever. But I used to enjoy that. I used to love cooking. Even was hard to, you know, light the stove and all that. Then I kept the two children home. 'Cause they hardly went school because the school was far. My auntie had to work.

MK: How about you? How about schooling for you?

TR: Then, when we moved to Green Camp, then I went to the Catholic school for about--not even a year. The nuns were real strict. They didn't want when you write left-handed. They didn't like left-handed children. Every time we used to sit down to write, to spell, I used to look for the nun, you know, sister--we used to call 'em "sister"--'cause she would hit my knuckles. But I couldn't help it. Then I went home one day and I told my grandma. The next day, she call me, "Get ready. Go to school."

"I'm not going school today."

She say, "What you mean?"

"Oh, the nuns hit me."

She say, "Well, if that's the case, you not going to that school no more. You going public school." Then I went to public school, Wailuku, eh?

MK: How was Wailuku School for you?

TR: Was pretty good. I was nine years old, then we moved to Honolulu in 1923, I remember, to live way down Mokauea Street.

MK: Before we get into your Kalihi time, I want to still talk a little bit about the Maui time, yeah? The other day you were mentioning

that there was a lot of sharing in your family in Maui. Can you explain?

TR: Everything, share. Whatever they would do, whatever food each one would cook, everybody would share. Whether was little bit or what.

MK: How about in the camp? Like Green Camp side, how was that camp? How did it look?

TR: It was a beautiful camp. You know, little small houses. Each four houses had a outside oven, bread oven. We used to cook bread in that oven, too. You know, my grandmother would make the bread, knead the dough. Then, the oven was made of cement, you know, like that. Then, would put all the wood in, the wood in the oven. Light it, let it go for about maybe half an hour, [until it's a] real flame [and there's] steam, it would get hot. Then, we had these big mops, rag mops. After you take out all that wood--you know, all the ashes, and all that wood out--you throw it out. Then, we would [wipe inside the oven] back and forth with this wet mop. Just go in, in and out of the oven. Get all clean, all the ashes. Then, again. Then, my grandmother used to come and throw the flour. You know, throw the flour? If would get red fast, you know, burnt, was still too hot for put the bread. Then, back again with the wet mop. My uncle most used to do that. Wet, wet, wet. Then, she come, throw the flour. It just light [i.e., flour]--the oven would be ready for put the bread. Then they had one long thing, the flat board. I don't know what they call it. Then you put the bread. Take it out from the pan. Put the bread, set it. Then you time the bread for about half an hour. Then the bread was done. And that bread, you could keep 'em for two, three weeks. Never get spoiled like, you know, now the bread? Two, three days it gets [moldy]. . . . Yeah? They just used to wrap it up in nice, clean cloths; put it away. You just break the bread and eat it. That's how was.

And then, lot of times, if the ladies would pick a day to wash clothes, the [water] pressure wasn't enough. So every lady take the kids, go down the river, and wash clothes. I used to like that. You scrub the clothes, you bleach 'em, then you bring it out. You wash it, rinse it, hang it on the rocks or on the trees. That's how we used to. We didn't have Chlorox. No fancy soap like soap suds now. The only soap I remember was Purline. And we used to boil our clothes, you know, outside. But they were very particular about their clothes, you know. Nice and white.

MK: How about ironing?

TR: Ironing, we had that kind charcoal iron. We used to put charcoal, burn it, put out when the wind would blow and light up all those charcoal. And then, they would shake it out, and (TR blows) blow out that, you know, the ashes. Then the cloth like that with the

candle wax. Try it if hot. I used to help my grandmother. She had boarders, you know? She used to wash and cook for these boarders. They used to starch everything, even the men's BVD's and undershirts (chuckles). Homemade undershirts, not like this kind they buy in the stores. Handkerchiefs, everything was starched. You starch, you hang your clothes, and then you sprinkle. You leave 'em maybe overnight or during the day. Then, I used to iron the men's BVD's. On one bench, you put the cloth. That's how we used to do. Hard.

MK: You said your grandmother had boarders. And she took care of their . . .

TR: Yes, they took boarders. She cook, and plus ironed their clothes, and all.

MK: How many men did she have to do that for?

TR: Shee, about four. Four, I think. There was lot of job, you know. My uncle used to raise rabbits. So, lot times to give 'em a treat, she would make fried rabbit or rabbit stew, and all that. But everybody just were satisfied with everything, the way life was. We used to have gatherings. Like Christmas and New Year's, there was a big thing.

MK: Can you describe for me how Christmas was?

TR: Christmas, we never know what was a Christmas tree. We didn't know what was a Santa Claus. We never seen it. So, when used to come Christmas, that's when they used to raise their pigs, their chickens. We have roast pig. We used to make pasteles. I don't know if you know pasteles. My grandmother used to make sweet rice 'cause we had the oven. Then, all, everybody invite. Most everybody knew, the whole camp. Even from different little [camps]. . . . Like now, country. Country, like Ewa. So everybody knew Paia. Close friends, they would come. "Come over, we going have this." Shindig, sometimes two, three days, just eat and be merry. Music, lot of music.

MK: What kind of music?

TR: Puerto Rican music, you know. Spanish music. Just maybe one, two guitars and one cuarto. You know, they used to call 'em "cuarto," the four [quartet], eh? That's all. And the (TR makes sound), the guicharo. (Laughs) That's all. Didn't have all these fancy bombos and all that stuff. Used to stay no electric light, just the lanterns hanging up or the lamps on the side of the house. You know, we call 'em "quinque." I have one inside there. That's all. On the porch, the kerosene lantern. Everybody used to stay. The ones couldn't go home, they just stay all night, enjoying and all that. The next day, if there was food, back again. The food never used to spoil. No more ice boxes. You know, you just put 'em. You know, containers, all right. So everybody, they used to look forward to Christmas and New Year's.

MK: How about dancing?

TR: Dancing, only in the houses like that, when they have parties or baptism. They used to really celebrate baptism and marriages, eh? Before, no more this wedding gifts and showers, and all that. You just come and--food. You didn't expect to get gifts or like now, everything. Before you get married now, you make a shower, marriage shower, and then you get a wedding and gifts again, and what. Nothing.

MK: You know, like you mentioned Christmas, yeah? On Christmas, was there anything special at the church?

TR: Yeah. We used to go to church. Most, because I was always a church-goer. We used to go to church, then come home. Everybody was waiting. You know, friends and family, all waiting. Just wonderful. I used to look forward to that.

MK: How about New Year's? How was New Year's celebrated?

TR: New Year's, they used to celebrate, sometime, three and four days. Just go on and go on. As long there was food, this people just coming. To cook. Lot of cook--my grandmother and my auntie Carmen. She used to, most, cook. We used to help, you know, cut everything, all the ingredients, and get everything prepared.

MK: And then, you mentioned baptisms. How were baptisms celebrated?

TR: Baptism? Well, they used to get the godparents, go to church, and then come to the house. Same. Food, and dancing, and everything. You never just get like baptisms now, they take you to the church and that's all. Always had some party. Yeah, party. The same godfathers, call 'em padrinos. They may have the music and enjoy.

MK: How did you choose a godfather and godmother?

TR: You have to know, not from any kind like, say, you know they had police record and all that. They have to be just like the best. You know, their reputation. You don't pick just anybody for godparents. Because the way our religion, the Catholic religion, if you have a child baptized and you have godparents, if you should pass away and the child has nobody to look for, the godparents is the next parents to that child. That's how the tradition from our Catholic religion.

MK: As the godchild, what kind of responsibilities or respect . . .

TR: They have . . .

MK: . . . the godchild would have to show?

TR: . . . very good respect. They have to call, like in our way, we have to ask for the blessing. And the godparents say, "God bless

you," and all that. That's how. Like before, the old-fashioned way, whenever you had a godfather or godmother, you ask the blessing. You had to kiss their hand. That was the tradi[tion]---but you don't see that anymore. Now, they don't even. . . . They take you to church now, and they call 'em by name, and all that. You see lot of changes. No more the tradition, the respect right now.

MK: How about when you had weddings? What kind of Puerto Rican customs was followed at a wedding?

TR: Before, when a couple used to go get married, the boy used to pay most for the food for that wedding. He had to have few dollars saved. That's how. Although, they never used to dress fabulous like now. The girl just have her white dress. Most, I remember, was that mock orange. You know, veils would be the mock orange (chuckles), eh? Most every wedding, the girl had the mock orange veil. Was pretty. But the boy that married a girl had to have [some money]--he was supposed to pay for that party, which was cheap before. You can buy a pig, maybe, for five or ten (chuckles) dollars. Although the women used to do the cooking.

And you hardly used to see divorces before. They used to just live till long. Raise their children, hardship, and all that. Most every marriage, they had it hard. You know, it wasn't easy. Life, eh?

MK: You know, in that Iao Valley and the Green Camp area, how many Puerto Rican families, you think, lived around there?

TR: Most were Puerto Ricans and Portuguese. Yeah, that's the most-- Puerto Ricans and Portuguese used to live. Like now, they had in Maui, they had another camp. They used to call 'em "Bacalao Camp." Bacalao means codfish. The Pordagees used to live there. Then, they had another camp, all mixed up. The Russians, lot of Russians used to have in that Bacalao Camp. But Green Camp and Iao Valley were most Puerto Ricans and most relatives. You know, they all follow each other, yeah? From Kohala, they all follow there. The Cravalhos, the Rodrigues. All, most relatives. So they stick to each other. When one would leave one camp, the other (chuckles) follow. They always empty houses. Because mostly you were sugar. Work in the sugar cane. Really enjoyed.

MK: I was wondering, since there were so many Puerto Ricans in one area, when somebody had a baby, what happened in the camp?

TR: Oh, they all were happy because they know was going be one baptism and party again. (Laughs) They all would go and visit that baby. Yeah.

MK: How about when the mother was giving birth to the baby? How was she taken care of?

TR: Well, midwife. I don't think so many women went hospital unless they got serious. The midwife could be your neighbor. She knew about delivering a baby, she would help you. That's how. No doctors or go hospital to have your baby. Most, midwife.

MK: And then, after the baby came, was there any type of special food, or special medicine?

TR: No special. Just breast. Just breast. And you know, lot of the own husbands delivered the babies. Yeah. Most husbands delivered their own babies. 'Cause the mother knew just what to do. Most husband deliver. And there was no kind special food like cream or milk like how they have now that the children always have some kind allergies. You never used to see that. Just breast. When the baby was big, about six, seven months, the food you cook on the table-- you know, anything with potato or anything--they would smash the Irish potato, make, feed the babies. We used to make bread. You take out the crust. And you know that soft part, put it in milk with little bit sugar. Used to feed your baby with that. Whatever you would cook that was soft. (Chuckles) You never did see babies with all kind allergies like now. Yeah.

MK: Healthy . . .

TR: They were healthy. Maybe once or twice, you take 'em to the doctor. Maybe little fever and whatever. I don't remember.

MK: How about the mother, you know, when she just finished giving birth, what kinds of foods or medicines did she get?

TR: Soups. No medicines. Just soup. Then they used to take one certain kind of herbs that they used to boil. Anise seed. Anis, they used to call 'em "anis." Or they used to make just like hot tea. You know, or give her milk? Give her lot of milk. Lot of fresh milk, because we have goats. No cows. We didn't have cows. We had goats. So the mother used to drink goat milk. Eat lot of cheese. Before, they have that big, round cheese, you know. Not this kind cheese, they had. The babies were healthy. And lot of chicken soup. Chicken soup with no spices. You know, just boil the soup with the comino, comino seed. I remember that. Even when I had my children here, I used to eat that soup. That's all. No special food or anything. Just chicken soup, beef soup, and that's all. Spaghettis inside. They no had no kind of illness. That's how. Everything was fresh from your yard. Not like now, frozen and all. That's why, so much things---I always think it's the food, that's why lot of people get sick.

MK: You mentioned that like your camp was mostly Puerto Ricans, yeah? How about when you folks went outside of the camps? How much contact did you have with, say, Japanese or Russians . . .

TR: Oh, everybody. Everybody was happy. We used to live in Green Camp.

You know, the Japanese used to have this fu. . . . Where they used to take a bath?

MK: Furo?

TR: Furo? We all used to jump in with the Japanese. Before, no more da kine minds like now, you know. You know, all nude, eh? And we used to go, Japanese all inside in that furo. Yeah, right in Green Camp. And when the Japanese had anything to do like New Year's, they celebrate, they bring all kind Japanese [food]. . . . Our people, they don't care too much for Chinese food, Oriental food. But the Japanese used to enjoy our food. You know, all the pasteles and all that. "Oh, Mama, good all." (Chuckles) I always used to love Japanese food. Had this old lady. Their last name was Fuji. I tell, "Mama, you get sushi?"

"Come, come, come."

I was always---my grandmother used to say, "You always--" How she said? "Velado" means watching. You know, velado. (Laughs) I used to sneak. Mrs. Fuji used to call me, (TR whispers) "You come tomorrow. You come." Used to sneak.

MK: "You come tomorrow, you come," she would tell?

TR: "You come." She would come. She would cook something good, eh? We used to enjoy. All the Japanese, the Portuguese, and the--didn't have too much Hawaiians in our camp--Russians, all stick together. Whenever something, everybody's invited. Then everybody bring, you know, what they cook for the Christmas and New Year's. That's why, everybody was very much sharing in the people before.

MK: How did you folks talk to each other, though?

TR: Well, we used to talk English. Although, my grandmother, she hardly used to visit nobody. She just stayed home. But we used to talk English to the. . . . We all used to talk Spanish to my grandmother and my grandfather. Because she never know, not even one word. Only maybe "shut up," and "you come," like (chuckles) that. Yeah. But was so much sharing with everybody. That's why, sometime, I get together with my children and we talk. They say, "Grandma, how can you folks do it that way?"

I say, "Well, that's how it was." That's how supposed to be. Everybody share and be kind, and not be criticizing what one has and one what no have. My grandma always would tell us, "You know, when you folks get married, don't try to get luxury, and this and that. Because your husband has just two hands. What he can bring with those two hands, work, be satisfied." So, I was brought up like that. Don't try to get more than what you cannot. 'Cause you have problems, you know, right? That was very nice life.

MK: Oh, so, everybody in the camp kind of would get together, yeah?

TR: Yeah, right. Get together. They all go work, they meet each other. You know, kau-kau cans, eh? With their kau-kau cans. Go, go, come back. Sit on their porches. Verandas. They used to call 'em "verandas"--porches. (Chuckles) Even our people, Puerto Ricans, they had godparents, Japanese. They baptize our children. Yeah.

(Telephone rings. Interview stops, then resumes.)

TR: . . . where we were in Green Camp, everybody had wooden stove, you know, the outside stove. And they used to supply the wood. Every month the plantation used to supply each house their wood for their stoves. Nobody had like a kerosene stove. All wooden stove. Whether they cook outside, you know--they had one shed, eh?--or inside, they have that iron stove.

MK: You said earlier that you used to go to the store for your grandmother. What kinds of stores did you go to?

TR: The stores were most run by Chinese or Japanese. They had everything, whatever you wanted there. The butcher and everything else. Yeah, everything, one store.

MK: What kind of names did the stores have?

TR: Plantation store. Most, plantation store or maybe the owner of the store--Okada Store, you know. But most are plantation. And [at] the plantation [store], you could charge. That's why, lot of time, the people used to work maybe thirty dollars a month, maybe, they get. Most everything stay in the store. They always had balance, balance, balance. But they used to still give the. . . . 'Cause the houses were free. The plantation used to supply that for the workers.

MK: How about things like clothing?

TR: Clothing, the same store. Most, the parents used to sew their own clothes. Not very good, but they used to supply that. We used to have our panties made from this rice bags and all that, you know. (Laughs)

MK: The other day, you were telling me how many dresses you had.

TR: I had just three dresses. One dress to go to school, one dress to stay home, and one dress to go to church. Just routine, routine. Use that dress for school, and then the next week, change different color dress, and that's how. That's how was. We had one pair shoes, we had. And just to go to church, not for school. When I used to go to church, I used to put my shoes on. Instead of come back home [right after church], I used to go about two blocks just to keep my shoes on. That's the only time I could wear those shoes.

(Laughter)

TR: That's why, when I tell my granddaughter. "Grandma, you mean to tell me you went through. . . ."

I say, "Yes. Maybe you folks don't believe it."

Then, come home. My grandma, "Get your shoes off. Hang up your shoes." You know, had da kine. . . .

MK: Oh, buckle?

TR: Strings [laces]. But my first shoes was boots. You know, you put boots, get kinda buttons, eh? (Chuckles) I wish I had kept that for souvenirs. Yeah, was rough.

MK: The days that you didn't go church, and you went to school and you played, what kind of games or things . . .

TR: Nothing, just bean bags. You know, bean bags? I don't know if you know bean bags, the kind you throw in the air? Or jacks. If you had the jacks. Agates with the boys. We never used to go neighbors' yards and play. Everybody in their yard. Just the neighbors maybe come, you know, and like that, but we never used to go here and there. Like now, the children, they go and they forget come home. When they call you, you had to answer. You know, when they called your name, you had to be around.

MK: I know that you left Maui when you were nine years old, yeah?

TR: Nine years, mm hmm [yes].

MK: You know, when you were leaving Maui, how did you feel?

TR: Well, I wanted to come to Honolulu 'cause everybody was Honolulu, Honolulu, eh? That's how [I felt], when we left. We left Maui in 1923, I remember. We lived way down on Mokauea Street. Then we stayed for a while, then we moved up to Colburn Street. That's where I first seen my mother. My real mother and my real father. I didn't know who they were. Because she never came back to Maui, eh? She planned but she couldn't make it. So, I remember, I was sitting on this fence on Colburn Street and I see this taxi, round, and round, and round. My mother with my sisters and brothers. I wonder how come that lady? Then the taxi guy, Japanese taxi guy, got off, he said, "Oh, you know who Mr. Cravalho?" That was my grandmother, grandfather's name.

I say, "Yeah, he live here." I get off the fence, went up the house. It's still there, it's a very old house. I went in and I said, "Ma, Mama"--my grandmother, I always call ma--"Mama, get one lady there with some kids."

She said, "Who?" When she looks, "Oh!" She said, "That's your mother." I didn't know that was my mother. So then, came in, and sat down, and everybody was happy. I just looked at her and all that. 'Cause I didn't know. Even my own sisters didn't know me. From one year [old], and I didn't go back, eh?

Then, about the following week, same thing. I always was on that fence. This guy came. Was my real father. I look, I look, I look. He got off from the taxi. He knew where he was, the address. "Hello." He never even know me! My own father. I remember he had a little hat. So I went up. "Mama"--my grandma. One man. "Uno hombre," means "one man." My real mother had left him because something, some trouble they had. So when my mother seen it was him, she ran in the room with my sisters and brothers. She was afraid of him. So my grandma came and, "Ah, that's your father, Moncho." "Moncho" is Raymond, eh? Come out. Real cocky looking, eh? So, he said, "I come here. I came get Joanna." You know, my mother.

My grandmother say, "Oh, no, you not taking Joanna. If you want Joanna, you stay here and you live in Honolulu."

"Oh," but he said, "my job." You know, he was Maui. So, he went back. About two weeks, then he came back and live in Honolulu. He never went back. Then, my mother left him again. Because he used to be kinda too stern with [her], you know. The men were funny before with their wives. Just like they [wives] just cater to them, you know. So, she left with all the children and went Kohala. And she was pregnant from her last baby. That's where died. The baby was born. And then, home, no doctors. She hemorrhaged, she died. The baby died, too. Then, all my sisters came back to live with my grandparents in Honolulu. All in one house, Dillingham [Boulevard area].

MK: So, how many children together in that Dillingham house?

TR: Oh, was about thirteen. Thirteen plus the three grownups. That's where we had it rough. That's where we seen lot of--almost starvation. Too many, eh? Only my grandfather used to work. My father was without a job, eh? My real father. My grandfather used to work for the University of Hawaii in the dairy. Used to make only about forty or sixty dollars a month. That's for food and pay house rent, although house rent was cheap. Then one of my oldest uncles was working in Kuakini [Hospital], but not too much money, before. That's where we seen lot of hunger in there. That's why I hardly went school. We used to get up in the morning. Maybe if we had bread, one slice bread with just a little slap of butter. Cup of tea, that's all. Then go to school. No more food. So, certain time, my grandmother used to get up about four o'clock in the morning. She used to make these--they used to call 'em "Hawaiian pancakes." They thick. They were thick. We eat that for breakfast, and we had to take that to school. And I used to share with this Japanese

girl--she used to like that--for her sushi. So, lot of time, didn't have. Maybe we had that for breakfast, we couldn't take to school. My grandma say, "You folks not going school today. You folks going school, watch somebody else eat. Stay home, that's how."

Then, no lunch. Then had this slop man, garbage [collector]. He had piggery. She used to say, "I think you folks better go"--in Spanish--"go with the slop man and go eat mangoes because there's no lunch." So, we used to--in the dirty slop truck--we used to go all day, eating mangoes. Then, certain days, we used to go to the beach, catch crabs. Bring those crabs home, that's all we had for eat. Then, supper, maybe my grandmother used to buy maybe a shin bone. Boil that shin bone with lot of water. Put spaghettis, put the rice, and all. Each one get little portion. You couldn't ask for second because there was none--too many to feed. Then, sometimes, we didn't have, we used to go Kelly's [Restaurant area]. Where Kelly's [Restaurant] is now, they used to have sugar cane there. The ranger almost put us in one wagon one day because we used to cut the cane in little blocks, put in package, and bring it home to chew for lunch. Nothing else, just keep us busy. But no complaints of nobody.

My grandma used to cry a lot in that house. Because she used to see we didn't have even food to eat, eh? And maybe once a month, my grandfather--the University used to kill pig--then he would buy maybe for fifty cents a pound. He would maybe buy one thigh. We had a special to us. Each one, their little rice, their little piece of meat. That's all. Nothing else. No vegetables, no nothing. We had to go sleep like that. My grandmother used to cry a lot 'cause she knew we could have more than that, eh? But no complaints. Everybody so satisfied.

MK: So, life was hard, then.

TR: Was very, very hard. That's really is.

END OF SIDE ONE

SIDE TWO

MK: So, you were telling me, sometimes you come home, your grandmother's not in the house, but she's in the . . .

TR: She's in the back porch, just wondering how she was going make that supper stretch to so many kids.

MK: And so, so many kids, just your grandmother and everybody, and only your grandfather. . . .

TR: Was working.

MK: Working at the University dairy?

TR: Yeah, University dairy.

MK: I know that you folks used to live way down Mokauea [Street] side, Colburn [Street] side [in Kalihi Kai]. . . .

TR: Colburn [Street], then we came to Ashford [Street]. Then, from Ashford, that's when I got married to my first husband.

MK: I was wondering, how come you folks moved all over Kalihi?

TR: You know why, every time we see one house empty, we used to go check how many room and how cheap. You know, was cheap. The most we paid for one house--about three, four bedroom--was thirty dollars a month. That's why we used to move so much. Looking for bigger house, maybe cheaper and all. Sometimes, the house wasn't too good, but liveable. Because too many, eh?

MK: Those days, that lower part of Kalihi, what did Kalihi look like?

TR: Nothing. Same like now. Only now, they have these Filipinos build those all two-story houses. But had lot of Japanese. Hawaiians. Plenty Japanese. The Japanese, the ones used to own the little stores. Small, little stores. Cheap, though. You could buy a block of butter. If you couldn't afford a whole block of butter for ten cents, they would cut it in half for five cents one half block. You could stretch your money.

MK: You know, that area that you folks were living, was there a church?

TR: Yeah. The St. Anthony's Church. Now they made a new one. Way up Puuhale, though. Puuhale. I used to go to church.

MK: What other people used to go to that church from that area?

TR: Most Portuguese. Portuguese and some Puerto Ricans. Our Puerto Ricans, not too many. Well, they were in the country, like Maui. Of course, they went church, but they don't go too much church now.

MK: How many Puerto Ricans were living in that Kalihi-Kai area that you folks lived?

TR: Quite a few. More than fifteen, sixteen families. I mean, not all in the same, but scattered, that we knew who it was. Quite a few. Lot of Japanese.

MK: Since there were some Puerto Ricans scattered around over there, when you folks go together, what was it for?

TR: The same. The same thing. Christmas, New Year's, and baptism and

weddings. Before, weddings were real old-fashioned tradition. You know when a girl would get. . . . Like I know two--well, I call 'em sisters, you know, my grandmother's girls--they got married. They had this old tradition from Puerto Rico. When the girl go to church, come home, the first setting--the table setting--is chocolate, crackers and cheese. That's for the bride and her little group. Then, after she gets through, after maybe about one hour, then they set the table with all the pork or whatever they had. I seen two of my sisters married. Beautiful. No more such things as gifts. You no see people come with gifts or cards. No, no.

MK: So, Puerto Ricans would still get together to hold that kind of activities?

TR: Together. Same, uh huh. Same activities.

MK: Since there were lot of Japanese and Hawaiians in that area . . .

TR: They join in. Yeah, they join in. Because we knew everybody. Everybody was just like one family.

MK: I was wondering, how come you folks came to Kalihi and never go Palama side or . . .

TR: We went. After I got married, we went Palama. Yeah.

MK: But how come in the beginning your grandfather chose Kalihi?

TR: Kalihi, because he could move from (chuckles) one block to the other block. We carry our own furniture, whatever we had, from one block to the other. That's why, you see, they never own cars or anything. No telephone, no nothing. Never know telephone till I got married. Luxury, eh? Little bit. So, we moved. The children and the grownups carried their little furniture, whatever they had, from one house to the other. That's why, they always around the same--Mokauea [Street], Colburn [Street], Kalani [Street], Ashford [Street]. (Chuckles) Sometimes we go---and Dillingham [Boulevard]. Back and forth. One block, one block. (Chuckles) That's why.

MK: You mentioned, was 1933 you got married.

TR: Got married, mm hmm [yes].

MK: How did you meet your husband?

TR: Well, through dances. We used to have this, like benefit dances. That's how I met him. We got married.

MK: What kind of benefit dances were they?

TR: Because they have a Puerto Rican club. It's a very old club. United Puerto Rican Club. So when they used to have dances, or not, we go

to some party, house party. They have always dances. [That's] how I met him. I was only nineteen years old. He used to work for Aloha Motors. He was a car wash boy. Then he became superintendent of the warehouse at Aloha Motors. When I first married my husband, all he used to make was sixty dollars a month. From that, I saved for my maternity. 'Cause my oldest daughter was born in a hospital. Only twenty-five dollars for hospital. Then my other two children were born at home, midwife.

MK: Before your children came and everything, you know your courtship? How was that for you and your husband? You folks used to. . . .

TR: Meet, sneak. Sneak to meet him. I used to get lot of whacks. "You not going!" I go and sneak out. Because they used to have daytime dances, you know. They used to make dances, "pay dances" they used to call. You know, right around School Street? Above and all that. So I used to tell my grandma, "I'm going Sally's house." I had a good friend. I used to sneak, go to the dance just to meet my husband. That's how we (chuckles). . . .

I was married seven years, I never owned a washing machine. I used to scrub my clothes. So when I first got my washing machine, I was the most happiest lady in the whole world. And roller machine--you know da kine roller? Which I still have one there. I'm old-fashioned.

MK: When you got married, what kind of wedding did you have? Did you . . .

TR: Nothing. We didn't have nothing. Just went church. We got married not in the Catholic church, you know. We just got married to this Pentecostal. You know, this man used to run. He had a church in his house. Cardoza, his name was. We just went home, we don't have no food, just sardines and rice, that's all. So nothing big.

MK: How come you chose that Pentecostal church?

TR: Because my husband didn't want to go Catholic church. So, I said as long I get married, I just, you know, go to any church. Maybe later on, I can get married in my church, eh? He didn't want to go Catholic church 'cause they have to go through all the procedures, eh? He didn't like that. He said, "You want to get married? We get married." 'Cause Pentecostal, you just go and they just marry you there. That's why. But I always wanted a Catholic church wedding.

MK: And then, after you folks got married, where did you folks live?

TR: With my mother-in-law. Ahiahi Street.

MK: Where is that?

TR: Right above School Street. You know, School Street? By Pohaku, there's a street there. Ahiahi right there. I live there seventeen

years with my mother-in-law. Then, after that, then we bought up Kalihi Valley, eh? Because this is my second marriage.

MK: When you used to live Ahiahi Street, what kind of neighborhood was that?

TR: All mixed. Japanese, Hawaiian, Portuguese, yeah.

MK: How about . . .

TR: Different. Already different, the way people live.

MK: . . . Puerto Ricans?

TR: Had. We had two neighbors, Puerto Ricans--the Santiagos and I forget the other. Riveras, I think. But most, Japanese, Chinese--Mr. Chong and had a Japanese family. Different. They not like before. They stay in their corner, eh? Lot of difference of living. Change.

MK: How about the stores in that area?

TR: Well, the store--they had the small store, Fukumoto Store. It's still there, although different people [operate it]. And then, Fuji Store on Pohaku [Street]. I used to go every time, Mrs. Fuji. Yeah. We used to eat lunch and all. She used to have one--what they call that?

MK: Counter?

TR: No, where you lie down. You know, she used to lie down in this. Just like one bench. Only board. And her and I, we lying down. She watching her store, though. 'Cause before, they not like now, they steal, eh? We used to stay inside, we eat. Then we lie down. She talk broken English, I talk to her. The husband used to work on a ship. The old man real, you know, real alert old man. Yeah, nice old man. Used to work with my father-in-law on the ship, Malolo. She used to tell, "Mama, you come tomorrow. I go make this." She used to make shave ice, and she used to take care her grandchildren. Was nice. Then, they build a poolroom next to her place. My husband and all the brothers used to play.

MK: So, kind of sociable . . .

TR: Sociable, yeah. Very sociable. Mrs. Chong was our neighbor. Like now, the next neighbor. She used to go with the husband, and they used to go squidding. She dry the squid and she give us. Very nice. We used to exchange our foods. They used to love Spanish food, Chongs. They moved. Both of them died. [They were] nice.

MK: Let's see, when you were living over there, you had three children, yeah?

TR: Yeah.

MK: You had one in 1933, one in '35 . . .

TR: [Thirty-]five and one, '37.

MK: You said the first one was born hospital?

TR: Hospital.

MK: But the last two . . .

TR: At home.

MK: How come?

TR: Because before, no had this insurance. You know, HMSA [Hawaii Medical Service Association] and all those things. So, you got to look for cheap, eh? So I stayed home with Mrs.--she was a licensed midwife--Mrs. Carvalho. Spanish. But she used to work with the doctors, you know. Anything that come up, she would call her doctor and the doctor would come in. She used to work with the doctor. You know, when they just born, they put that thing [silver nitrate] in the eye and all? Then, she would come every day. Wash the baby, take care the baby till the navel fall off. Then, pau. Was good, healthy. Just like hospital.

MK: Did you have any kind of worries?

TR: No, never. Never. No worries. I was scared, because, you know, you not used to. [But] most hospitals get everything there. And fast, fast delivery. No more not even two hours, the labor.

MK: Oh, your delivery was a good one?

TR: Good one, yeah, two. Only my oldest, twelve hours. Dry birth, my oldest daughter. But my two, not even two hours. Yeah.

MK: You mentioned your husband was working Aloha Motors . . .

TR: Aloha Motors, yeah.

MK: . . . during all that time. What kind of work was he doing?

TR: First he started as a wash boy, carwash. Then he started as a mechanic. Then he came superintendent from the mechanic shop [warehouse]. He worked forty-five years in that company, then the company broke up. Then we were married twenty-five years and we divorced. He lives Makaha with the same woman.

MK: You mentioned that you also went to work during your first marriage.

TR: Yeah, yeah. I worked Kalakaua School for four years; and Hickam, I worked nine months. Then I worked for St. Francis nine months. I

was having trouble with my back already.

MK: How come you decided to do some work?

TR: Well, because we had bought this property up here in '42. I wanted to help him to build up our home, eh? Then, but we built our own home. My father and my ex-husband build the home.

MK: Actually, you started working after your folks moved up here in the valley?

TR: Yeah. No, we was living still in Ahiahi. Then I went work. But we had bought the property. So I wanted to build. I wanted to get out from living with my in-laws, eh? So it took us two years to build our home. Spare home, my father build our home.

MK: Where was the home?

TR: Right up here, Pahulu [Street]. Further up.

MK: How come you folks chose to live up Kalihi Valley?

TR: Because was cheap. It didn't have all these houses. All guava trees. You know we carried--my children, and my father, and my ex-husband--carry all the material from down the road in a trail, guava trail like that. Was kinda high. My daughters were disappointed. They didn't want to. . . . You know, because they had to go to school, they had to put these--what they call those rubber boots?

MK: Oh, galoshes?

TR: Galoshes. They would dress up, come out, sometimes rain and all, in galoshes. Put 'em on, and the shoes in the hand, their books. Leave 'em down way down the bottom of the road in my lady friend's garage. Lot of time, they would come down and slide, and get all dirty. They wouldn't go to school. My oldest daughter used to just cry, "You folks bought this place," and all that. Then, we build the road. Everybody got together--you know, the property owners got together and build the road. But before that, we carry all the material, even the bathtub. Carry 'em up through that trail. Didn't have houses. Only about two or three houses scattered here.

MK: I know you folks were buying the property in 1942, yeah?

TR: [Nineteen] forty-two. We paid \$600 for two lots. We paid cash, because my husband used to have bonds. We paid cash. Then we bought the one Makaha, but we didn't live there. He lived there.

MK: So, 1942, you bought the property, and then what year did you folks move into . . .

TR: In '48. Build the house up, spare time.

MK: So, during the war years . . .

TR: Yeah, World War [II], yeah.

MK: . . . you folks were still living Ahiahi Street?

TR: Yeah, we still by Ahiahi. We used to come up here, blackout and everything, eh?

MK: How did you folks manage during the war?

TR: Was kinda hard. Was kinda hard.

MK: How did you get all the building materials?

TR: After the war finish---you know, they used to build barracks. Then, when they used to break the barracks, they used to advertise anybody needed material or anything, used material. So, my husband had bought one, I think, one two-ton truck. He used to pick the pipes. Him and I, my father, my children, we help dig the pipes. Certain kind materials that was good, that's how we built. Only certain part from that house is new. Most was used but good. You know, no termites, no nothing. Even the cabinets from the kitchen were used but in good condition. So they would ask, you know, you can help yourself to all the material. So we get the pipes, lot of wooden material, all, we made our home. So cost us, maybe, about--altogether with certain, the roof and all--about \$5,000. With plumbing, somebody made our plumbing. It was cheap. For three-bedroom house, all. Big, very big house.

MK: You know, during the war years, the other Mrs. [Mary] Rios told me that there used to be Puerto Rican soldiers that used to come . . .

TR: Yeah, used to come, mm hmm.

MK: . . . visit the house. How about . . .

TR: They helped us build our cesspool. We used to cook, you know, because they had no place to go. So they used to. We were building a cesspool when they came to my brother-in-law's house. He was building, too. They helped my brother-in-law. You know, they strong, eh? Only talk Spanish. Puerto Rican, Puerto Rican soldiers. They used to bring lot of butter and things. I don't know if they used to steal it or what.

(Laughter)

TR: We didn't care. As long we had butter and bacon. The whole slab bacon. So we used to cook. You know, they used to like that 'cause they had no place to go. Yeah, lot of Puerto Rican soldiers. They made lot of babies here, too.

(Laughter)

MK: Mrs. Rios mentioned that, too.

TR: Yeah, left them behind, the poor babies, yeah. We had hardship-- hard, and happy, and sad at times.

MK: You know, I know that the Kamaikai side of the street, Mrs. ["Gussie"] Ornellas' house was . . .

TR: Yeah, she's still there. Yeah, two of her daughters got killed.

MK: How about your area? Any problems?

TR: No, no. We were down Ahiahi, no planes. I know, Damon Tract, one of my sisters, my grandmother's side, she was watching the airplanes. Hoo, get funny kind. Her two little neighbor's children, they were looking. (TR makes shooting sounds.) Gunned them down. Two Japanese little boys. She went under shock when she seen that. Then my grandmother used to live here by the graveyard there. She was staying with her daughter when they brought her [up here]. She seen the two little neighbor kids got. . . . You know, the Japanese killed them. Oh. Sad. Mrs. Ornellas, they were coming from church. When they had just come from church, they got hit. Two of her daughters.

MK: That's a real sad story, yeah?

TR: I know when we came up, we went to check my. . . . We were making the house, had big hole right over there by her house. You know, where the bomb fell down. That was sad. Yeah, pity. Till today, she don't forget that.

MK: Like, your own children, they grew up Kalihi Kai and Kalihi Valley?

TR: No, most up, up School Street.

MK: By School Street?

TR: Because from after I got married, we moved to my mother-in-law.

MK: They grew up in the School Street area and Kalihi Valley?

TR: Kalihi Valley.

MK: What schools did you send your children to?

TR: Well, my oldest daughter went to Robert Louis Stevenson School. Then, she didn't want to go to Roosevelt [High School]. So then, she went Farrington [High School]. But my boy went to this school here, Kalihi-Waena [Elementary School]. No, Kalihi-Uka [Elementary School]. My two girls went Kalihi-Waena when they were small. You

know, young, first grade. Lanakila [Elementary] School. Then, came over here. Only my son went for not too much. Then, Kalakaua [Intermediate School], my Lorraine and my son went Kalakaua. Then Farrington. They all graduate Farrington.

MK: When they were growing up in Kalihi, what did you think of Kalihi as a place for children to grow up?

TR: Well, before, say fifty years ago, living was pretty good, you know. The neighbors and get along, and all that. I didn't have no problems in school or anything with them.

MK: So, when you folks were living up here in the valley, that house you folks built, how did you raise your children?

TR: Same. Discipline, you know, show who's the boss. I used to work. When I come home, my girls had the. . . . They used to clean house, wash clothes, iron. They didn't know about cooking. So my ex-husband used to come home before me. He would do the cooking. When he couldn't make it, then I used to do the cooking. That's how. My girls, I trained them for no complaints or squawks. But you know, for washing dishes. One whole month, one would wash dishes and one would wipe. Then the next month, the other one wash and the other one wipe. One couldn't say, "Oh, not my turn." You know, how they always, "Not me. I ain't going to wash." They do it.

MK: How about your son?

TR: My son was a lazy plug, that one.

(Laughter)

TR: He used to like mechanic--fool around cars and all that. So, he had the lawn mower. He used to work---lawn mower. When the lawn mower wasn't running, he was with cars. He's a good mechanic now. That's his trade.

MK: When the children were growing up here in Kalihi Valley, what kind of neighborhood friends did they have?

TR: Hawaiians. Most Hawaiians and Puerto Ricans. Not too much Portuguese. On our street, most Hawaiian. There's a Chinese--he's still there--married to Japanese. She was a real funny lady. She no was friendly. The husband was nice.

MK: You mentioned . . .

TR: Japanese, Mrs. Nakamoto. She still lives there. Portuguese married Puerto Rican. And all right down. Lot of Puerto Ricans. You know, most all Puerto Ricans used to own their own homes here.

MK: What area?

TR: Right around here, but they not here anymore. Right from Pahulu, all right up to over here, way up by Murphy Street. There's some Puerto Ricans there.

MK: How come there were so many Puerto Ricans all just one area?

TR: Because they bought the property cheap, and most of them build their own house. Secondhand material. My father was one. He was a carpenter. He built homes for about four or five people, Puerto Ricans over here.

MK: Since there were Puerto Ricans in that area, what kind of Puerto Rican activities did you folks have?

TR: Nothing. We just had two neighbors that we used to go, Christmas and New Year's, have our get-togethers. She died. Carvalho, they were--Sophie and her mother, Ramona. And the Ayalas. We used to get together, do lot of singing and entertain. Christmas and New Year's. Go from one backyard to the other backyard. That was nice. Then the most--two of their families went to the Mainland. So, there was no activities, nothing.

MK: When you moved up here in the valley, what church did you become a member . . .

TR: Saint---over here, Lady of the Mount. That's all about thirty-three years now I stayed.

MK: What kind of activities does the church have?

TR: They don't have too many. 'Cause this priest, he's stern. He don't like too much noise. And then, the neighbors, they complain, eh? They even complain about ringing the church bell on Sundays, imagine. Filipinos, they come bigshots, eh? So, the only activities, they don't have nothing unless some potluck or anything. There's nothing. Which I don't blame him.

MK: How about in the old days? What kind of activities did this church have?

TR: The only activity they had, they had a hall up there, and they used to have the procession, and then they had a little food, and that's all. But they don't have that anymore. They don't have nothing, nothing. Just go church, go home. Sometimes have certain kind of religious--you get potluck. There's no kind of other activities.

MK: Then, in 1961, you married . . .

TR: Married my husband.

MK: . . . your second husband, yeah? What kind of work---what's your

husband's name?

TR: Rafael.

MK: How did you two meet?

TR: I knew my husband many years ago because my brother-in-law Joey, they used to gamble. My husband used to be. . . . And he used to come to my house. I knew his mother and his family, but I never thought someday we would be husband and wife. So, when I moved up here, I was divorced seven years. Then one day, I was walking--I remember like today--on Hotel Street. And then, we pass like that.

He told me, "Hi."

I told him, "Hi." Then when I looked to watch him, he was watching (chuckles) me, too.

(Laughter)

TR: So then, one day, I met him in a store, and we started to talk about rose plants. He says, "Oh, why don't you go my house?" His mother. Was an old house here. Wasn't---yeah, was this house. But the mother used to own all this block almost. Used to own most--all this block, she used to own. They bought cheap, for \$1,000. They bought all this till the number fourth house. So, he said, "My mother has roses, and we have lot of mangoes." So, we came to get the roses and the mangoes. Then, he started to call me up. "What you doing? You want to go out lunch?" I used to go. Then, I knew---I mean, to court for only about four months, he asked me to marry him. That's why, I had my lady friend. We very good friends. I was witness to her marriage. And I asked her, "Nora, you want to be witness for me?"

She said, "What you mean?"

I said, "I'm getting married."

She said, "To who?" She was even. . . .

I said, "Rafael. Rafael Rios."

She told me, "Tana,"--my Spanish name--"you better think because how long you going with him? Not even five months. You better think. Maybe you don't rush into things, you know." Because happened to her, eh? She rush into marriage.

I said, "Yeah. I think you're right."

The following Monday, he asked me again. I said, "I let you know." So I asked Nora.

She said, "Well, if you really want to get married."

I said, "Because I know him." You know, his parents. We got married. I haven't been more happy than have married him. He's a very good man. My children love him because he share everything with them. This December, be twenty-three years we married. We do things together.

MK: That was a good decision.

TR: Yeah. Very good. We had a nice party. I never did have a party for my first marriage. We had mean shindig. (Chuckles) My lady friend loaned us her house up Kaneohe. Of course, we didn't have place to go. We didn't have the money to rent the hall, eh? I did most of my cooking for my wedding. (Chuckles) But was a very, very nice. . . .

MK: Happy occasion.

TR: Yeah, very happy occasion. Although I didn't marry in the Catholic church because the Catholic church don't allow if your spouse is married in the Catholic church and one spouse is still living. So, his first marriage, he was married before. He was married in the Catholic church and his ex-wife is still living. So, I couldn't. But if not, I would have got married in the. . . . We would be more happy. She's still living. He had a daughter. Just a daughter, that's all. Four grandchildren. We all get together nicely, just like our own children.

MK: Oh, that's good. Good then, yeah?

TR: My children love him more than their own father 'cause they hardly see their own.

MK: So, you married already twenty-three . . .

TR: Going be twenty-three in December.

MK: Twenty-three years, yeah? And then, what kind of work did Mr. Rios do?

TR: He used to work Pearl Harbor. He worked for thirty years in Pearl Harbor. I mean, he's retired now. A cement finisher. You know, cement, eh? Then he worked thirty years in Pearl Harbor, and he retired '55. Then he went work for the State, the airport, to collect Social Security. 'Cause the federal, Pearl Harbor, never used to take Social Security. He worked six years, so now he's about. . . . Altogether, he's retired about eleven or twelve years.

MK: You lived Kalihi Valley long time . . .

TR: Yeah. About thirty-three years.

MK: What do you think about Kalihi . . .

TR: Oh, I love this place. I like this place. I like. Some people complain because rain a lot, but once you get used to, you don't feel it, unless you going out, eh? Cool and. . . . We have most Filipino neighbors, but we get along.

MK: When you look back on all the years you lived Kalihi Valley, what was the most major changes you see in here?

TR: Well, own my own home. And the neighborhood and, you know, family get together, eh? We made it more while living here. You know, our finance and changes. We in good standing. We own our own home, and retired, and we have not too much money, but for rainy day.

MK: I know you have children, you have grandchildren, yeah?

TR: Yeah, great--and great-grandchildren.

MK: Great-grandchildren?

TR: I have fourteen grandchildren and six great-grandchildren.

MK: What do you hope for them for the future?

TR: Oh, I hope they get schooling and don't turn to drugs and things like that as you see every day now, eh? And happy marriages, like the way I had with now, my husband.

MK: One more question. I know you're a member of the United Puerto Rican . . .

TR: Puerto Rican Association, uh huh.

MK: . . . Association, yeah? What kind of activities have you participated in with the association?

TR: Every year we have this Three Kings celebration. You know, we have that every year. I sing in the choir--you know, the Puerto Rican choir. Help with the cooking, and everything. I like to join in things like that.

MK: I know you've been interested in Puerto Rican culture, customs and passing this on, yeah?

TR: I like that. Because I like for they know how our people used to live and what they like in life and all that. Although lot of changes now from the children and grandchildren. So far, my grandchildren they never got in trouble with drugs and things like that, you know, or any kind police record. I thank God for that. 'Cause their parents bring them up the right way, too, you know. But usually, sometime when they certain age, then they have their

own mind, they change, eh? You expect that. 'Cause once they get the age, you cannot tell them don't do this, don't do that. They have their own mind.

MK: But so far, things have . . .

TR: So far, so good.

MK: . . . turned out well, yeah?

TR: So far, two of my children married, although my oldest daughter divorced, you know. But she raised her children good. All her children. Three of her girls---say, four of her girls went college. Two, Kam School. Graduate from Kam School. Her boy graduate Kam School. They all get pretty good jobs. Only one, Sheila, joined the Air Force. Then, my Lorraine. She has four boys, one girl. Two of them married. Yeah, they live a happy life. Then my son has two married. They get good marriages. One married the Japanese boy, Murakami. That's the one bought my house. I sold my house up there. They bought it. Sold it cheap to them.

MK: So, things turned out . . .

TR: Yeah, very nice, yeah?

MK: . . . okay in Hawaii for your family.

TR: That's right. The only thing I wish, which I don't think so maybe, my oldest daughter, her children. One is married. They no more children. I never seen grandchildren from them. (Chuckles) But from the other two, I've seen. But cannot tell.

MK: Anyway, thank you for today's interview.

TR: Yeah, that's interesting. (Chuckles)

END OF INTERVIEW

KALIHI: Place of Transition

Vol. I

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